

TWO
Sermons preached by
Maister Henry Smith: with
a Prayer for the morning there-
vnto adioyned.

And published by a more
perfect Coppie then heere-
to-fore.



AT LONDON
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THE SINNERS Conuerſion.

The Text.

Luke 29. verſes 1. 2. 3. 4. 5.

1. *Now when Ieſus entred and paſſed through Iericho.*
2. *Behold, there was a man named Zaccheus, which was the chiefe receauer of the tribute, and he was rich.*
3. *And he ſought to ſee Ieſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.*
4. *Wherefore he ranne before, and climed vp into a wild Figge tree, that he might ſee him, for hee ſhould come that way.*
5. *And when Ieſus came to the place, he looked vp, and ſaw him, and ſaid vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.*



IN the end of the Chapter before going, we may ſee how Chriſt healed a man, blind in his bodily ſight, namely Bartimeus, whereby hee ſheweth himſelfe to be the Phiſition of the body: Heere we ſhall ſee howe hee cured one blinde in minde, namely Zaccheus, whereby he ſheweth himſelfe to be the Phiſition of the ſoule, and therefore the Sauour of the whole man.

In ſpeaking of Zaccheus and his conuerſion, we will obſerue foure circumſtances. Firſt, the place where hee

Eph. 5. 23.

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was called, which was Iericho. Secondly, the person that was called, *Zaccheus* the Publican. Thirdly, by whom & how he was called, by the voyce of Christ. And lastly, the effect and fruit of his calling, his good confession.

The first circumstance.

First therefore for the place where he was conuerted, it appeareth to be Iericho, a Citty not farre distant from Ierusalem. It was sometime a notable Citty, till it was subuerted and ruinated by the Lords Champion Iosua. It was builded againe in the dayes of Ahab, by Hiell the Bethelite, and remaineth at this day with the rest of that holy Land, vnder the Turkish Empire. Vnto this Iericho, the Lorde of heauen and earth vouchsafeth to come in the likenes of a seruant. And as Iosua compassed Iericho seauen times minding to destroy it, so Christ the true Iosua, resorted oftentimes to Iericho, minding to saue it. But as in the destruction of Iericho, Iosua spared none but Rahab the harlot: so Iesus in his iourney to Iericho, conuerted none but *Zaccheus* the Publican. When Iosua had conquered and rased Iericho, he sowed salt in it to make it barren, and cursed him that should attempt to builde it vp: yet in this barren soile Christ hath his spirituall haruest, and in this cursed Citie he hath a holy Temple, a blessed building. Samaria that wicked citie, affordeth many that beleue in Christ. Iohn, 4, 39. And out of Galile, from whence they thought no good thing might come, Iohn 1. verse 46. Christ called diuers of his Apostles, and euen in Iericho this cursed Citty, Christ hath a rich man that is to be saued. In euery place Christ hath his chosen. There is neyther Iewe nor Gentile, Barbarian nor Scithian, bond nor free, but Christ is all in all, to all that call vpon him. Rom. 10, 12.

The

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The second circumstance.

Now followeth the description of *Zaccheus*, which is most plainly & fully set forth vnto vs. The holy Ghost speaking of *Zaccheus* and his conuersion, comes in with an *Ecce, Behold*, as if it were a wonder that *Zaccheus* should be conuerted. *Zaccheus* was a Gentile, a Publican, and a rich man, and therefore behold a miracle, as if in the conuersion of *Zaccheus*, these three should be conuerted at once.

Zaccheus was a Gentile, a meruaile to see a Gentile, be-
come a Iewe: that is, to beleue in Christ. Hee was a principall Publican. A strange thing to see a chiefe Customer to giue ouer his office: and hee was rich also: a rare matter to see a rich man to enter into the kingdome of God: and therefore behold a miracle, as if at this day, the Turke, the Pope, and the King of Spaine, were at
once perswaded to forsake their idolatry & superstition. Christ going to Ierusalem, conuerteth a Gentile, to signifye the calling of the Gentiles: he conuerteth a Publican, to shew that notorious sinners may hope to be saved, if they repent and amend, as *Zaccheus* did. He conuerteth a rich man, to shew that all rich men are not excluded from the kingdome of heauen. Math 19. 11. Rom 2. 12.

He was called *Zaccheus* before his conuersion, but he was neuer truly called *Zaccheus* till Christ called him so. His name signifying, simple, pure, honest; but his life was subtile, impure, and most detestable. Thus many are called by honest names, whose deedes bewray their dishonest natures, and vices oftentimes are shrowded in the habites of vertue, like Esops Asse, masking in the Lyons skinne, till his long eares detect his folly, or like the Crow that is decked in others plumes, till euery bird doe pluck his feather.

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Zaccheus by his profession was a Publican, and therefore much detested of the Iewes: for Publicans were the Romaine Officers, appointed to gather and receaue publique custome or tribute of the Iewes, who were at that time in subiection vnto the Romaines. And amongst these Officers, *Zaccheus* was the chiefe, and (as it seemeth) Ouer-seer of the rest that were in Iericho, and therefore in chiefe hatred among the Iewes, as one that chiefly fauoured the Romaines tyranny, and serued to abridge their Country liberty, which ought not to be subiect to any Nation.

Besides, he contemned the ceremonies of the Iewes, and regarded not their Religion, nor liued after theyr law, and therefore with the rest of the Heathen Publicanes, was excommunicate out of theyr Synagogue. Math. 18.

Thus was he hated for his profession, because he was a Publican, and for his Religion, because he was a Heathen. Yet was hee beloued for his wealth, for rich men haue many friends. Prou. 14. 20. And though they do neuer so wickedly, yet haue they som to take their parts. If they speake neuer so proudly, yet are there some to prayse their saying. Eccle. 13. 23. 24.

Zaccheus was a Publican, and therefore rich: for Publicans must needs be rich, and Vsurers will be wealthie. But rich Publicans make poore Princes, and wealthy Vsurers make many beggers. In euery prouince there were many Publicans, and therefore much poore people in euery place: for where there be many Caterpillers, the fruite is soone consumed, and where there be many extortioners, beggers must needs abound.

Deut. 15.

By the Law of God, there might be no beggers in Israell, but when so many Publicanes were suffered to receaue tribute of the Iewes contrary to Gods Lawe, no meruaile though so many fate and begged, contrary to Gods Law. Luke 18. John 9. Acts 3. By the Lawe of God,

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God, there ought to be no beggers among Christians. Psal. 32. 25. But when so many vsurers are tollerated in a christian Common-wealth, contrary to the Lawe of Christ, Luke 6.35. no meruaile though we haue some-
 nie beggers, contrary to the minde of Christ. *The poore* Leuit 35, 36
37.
(saith Christ) yee shall haue alwaies with you, but when you Mark, 14.7.
will you may doe them good: and we shall be sure to haue
 the poore amongst vs alwaies, but wee must make such
 good prouision for them, that they be not faine to beg
 their bread. Psal. 37.

Thus was *Zaccheus* rich to himselfe, for hee was a
 Publican, but he was rich toward God also, for he had a Luke, 13, 21
 desire to see Christ. Almighty God, *who is rich in mer-*
cie, Ephe. 2. hath so inspired his heart with the desire of
 heauenly riches, that whereas before his whole delight
 was in seeking of worldly wealth, now his greatest care
 is to seeke for heauenly treasure. Hee nowe forgetteth
 what his profession is, and begins to be of a new profes-
 sion: and hee whose heart was wholly set vpon earthly
 profit, is now like old Simeon, most desirous to see his
 Sauour. The Tetrarch Herod desired to see Christ,
 and despised him when he saw him. Luke, 23. 8, 11. but
Zaccheus the Publican, desired to see Christ, and reioy-
 ced when he saw him, like Abraham that desired to see
 the day of Christ, Iohn 8, 56. and therefore of the ser-
 uant of sathan, *Zaccheus* is nowe become the childe of
 Abraham, which reioyced to see the day of Christ. Hap-
 pie were his eyes that sawe so blessed a sight, for many
 Prophets and righteous men haue desired to see and to Luke, 10,
 heare those things that *Zaccheus* both sawe and heard,
 and could not see nor heare the same. If Iacob thought
 himselfe happy, if that hee might but see his sonne Io- Gen. 45.
 seph before his death, then surely thrise happy *Zaccheus*
 whose hap it was not onely to see (as Iacob did) but to
 reioyce (as Mary did) in Christ his Sauour.

As Zaccheus was desirous to see Christ in earth, so I
 would

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would haue the rich men of our time, desirous to see Christ in heauen. For although with the eyes of our body we cannot see christ as *Zaccheus* did, yet with the eyes of our faith we may behold him as Stephen did, Acts 7. But if our faith be so weake sighted that we cannot see Christ, yet let vs haue a desire to heare christ in his word, whereby our faith may be increased, for faith cometh by hearing the word of God. And as the *Queene* of the South desired to heare the wisdom of Salomon, so let vs be desirous to heare the wisdom of christ our Sauour.

Rom 10.
1, Reg. 10.

King Salomon left some bookes in writing, wherein is scene some part of his wisdom, and Christ our King, hath left vnto vs his most sacred word, as it were a taste of his wisdom, sufficient matter for our saluation, this is that heauenly food, Math. 44. whereby our soules are fed vnto eternall life, let vs therefore labour for that heauenly food: and as the Israelites were carefull to gather Manna to sustaine their bodies, so let vs be as carefull to heare the word to feede our soules. The people in the time of Christ, Iohn 6, 24. tooke great paines to follow Christ both by land and sea, and many now a dayes (I confesse) are very forward to follow his faithfull Ministers, but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time.

Iohn 20, 31.

Exod. 19.

Iohn 6, 26.

Zaccheus is desirous to see Christ, a godly care, but yet hee could not obtaine his purpose: a thing common; for euery one that hath any good motion, hath alwayes some hinderance to crosse the same, and *Zaccheus* hath a double impediment to hinder his honest enterprise: The prease of the people, and his little stature. Whereof the former, that is, the multitude, is alwaies wont to be an enemy to those that would come to Christ. This hindered the blind man from receauing his sight, Luk 18, for the people rebuked him that hee should hold his peace, till Christ called him and opened his eyes. This hindered

Two impediments.

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hundred them that brought the man sick of the Palsie, Mark, 2, for they could not com at Christ for the prease, till they vncovered the roose of the house, and let down the bed wherein the sick of the palsie lay.

This hindered the healing of the deafe and dumbe, Mark, 7, till Christ took him aside out of the multitude, and cured him. This hindered the raising of the Rulers daughter, Math. 9, till Christ had thrust out the Minstrels and the multitude, and then restored the mayd to life. Finally, this hindered *Zacchens* heere from coming vnto christ, till christ vouchsafed to call him to himselfe. Thus alwayes a multitude that is prone to euill, doth with-draw and hinder vs from approaching vnto christ: and therefore we must not follow a multitude to doe euill, nor decline after many to ouerthrow the truth. Exod. 23.

The second impediment that hindereth *Zacchens* from seeing christ, is his little stature. He was so low of stature, that he could not see christ aboue the multitude: but christ was aboue the multitude, and therefore could see *Zacchens* though he were so low of stature. For God looketh not on the countenance, nor on the height of mans stature, but the Lord beholdeth the heart, and preferred little Dauid before Eliab his eldest brother, because hee findeth in him a better heart to serue the Lord. And *Zacchens* in his little body, hath a heart and minde prepared to seeke and see the Lord. *Zacchens* was so low, that he could not see Christ, but many amongst vs are so high that they vwill not see Christ. The common people in time of Christ, were so desirous to followe Christ, that neither lamenes, nor blindness, nor sicknes, could stay them from comming to him; but the common people in our time, are more readie to follow theyr sport and pastime, then to come to the church to heare of christ. And as for our rich men, who seeth not that they will make greet hast to see a commoditie,

2, Sam. 16. 7.
1, Sa. 16, 12.

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ditie, but will scarce come out of doores to heare a Sermon?

Iohn. 3, 2. They come to church, as Nichodemus cam to Christ by night, as if they were ashamed to come to Church:
2. King 5. but they runne after profit to get riches, as Gehezi ran after Naaman the Sirian to get a bribe.

Thus hath *Zaccheus* two lets: that hee could not see Christ, the one in the people, the other in himselfe: and we haue many lets to with-draw vs from Christ, some are externall, and without vs, as the inticements of the world, and some are internall and within vs, as the lusts of our owne flesh. The prease of the people hindereth *Zaccheus* from seeing Christ in his humility, & the multitude of our sinnes doe presse vs downe, that wee cannot see Christ in glory. *Zaccheus* was a man of little stature, & that hindred him from seeing Christ in earth, and we are men of little faith, and that is the cause wee cannot behold Christ in heauen.

Though *Zaccheus* was a man of little stature, yet it appeareth that he was not a man of little wit: For when he could not come to the sight of Christ for the multitude, hee had the wit to runne before, and to clime vp into a tree to obtaine his purpose. And for the most part it falleth out, that men of low stature, are men of high conceite, and the shortest bodies, haue the sharpest wits, God so prouiding, that the defects of their bodies might be supplied with the gifts of their minde. Nowe *Zaccheus*, that before was loth to moue his foote from the custome-house for losing his profit, begins to runne after Christ for feare of a greater losse, like Eliza that left his plowing, and ranne after Elias to follow his new vocation. But *Zaccheus* doth not onely runne, but also climbe vp into a tree to see Christ: A strange thing that *Zaccheus* a rich man, and a chiefe customer, should be-haue himself so childishly in the sight of so great a multitude; but the desire hee had to see Christ, made him forget

1. Reg. 19.

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forget himselfe : and to commit such things as were not fitting for his state and credite. So they that will follow Christ, must make account to doe many things contrarie to the fashion of the world, and their owne lyking. If Christ himselfe were content to leaue the glory which he had with his Father to come downe to vs, shall not we be content to leaue the reputation which wee haue with men to goe vp to him ? Rom. 12.

But alas, where is there any almost, that preferreth not the fruition of this earthly prison, before the possession of that heavenly Mansion : and had rather hazard the hope which they haue of eternall glory, then leese the present enjoying of their fading pleasure.

The ambitious man hunteth after honour, and will not leese an inch of his estimation. The couetous man seekes after profit, and counts (like Judas) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicitie. Thus every man makes his heauen of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But heere *Zacchens* is of an other mind, for being a publique officer, he climbs into a tree, which stood not with his grauity : and being a rich man, hee runnes to see Christ, which was not for his worldly profit ; yea, he takes great paines to see Christ, not respecting his ease or pleasure. Iohn, 12, 9.

Thus must wee be affected if wee desire to come to Christ, that neither honours, nor preferments, nor profit, nor pleasure, nor kindred nor friends, be able to hold vs backe : We must be ready not onely to runne, but also to climb (if neede require) as *Zacchens* did : that is, to take some paine and trauaile to haue a sight of Christ. Math 3, 22.
Luk, 14, 29.
1, King, 10,

The Queene of the South, vnderooke a great and tedious journey to heare the wisdom of Salomon, but we are loth to take any paine to heare one that is greater then Salomon.

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1. Chr. 29. 9. The people in Dauids time brought so much treasure, and so many gifts to the building of Gods Temple, that the Priests were faine to bid them cease. but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that very time mispent which is imployed in the seruice of God: and that money ill bestowed, which is giuen to the maintenance of his Ministers.

VWhen *Zaccheus* could not see Christ for the multitude, he climbs into a tree, that groweth in the way where hee was to passe, that from a tree hee might behold him, which was to suffer on a tree for mans salvation. So when we cannot drawe neere to Christ, by reason of our sinnes that presse vs downe, we will climb vp by a liuely fayth, which is the tree of lyfe, that groweth in the way to eternall life, that so with the eyes of our fayth, we may behold him that dyed for our sinnes vpon a tree.

Math. 21. 19 It was a wild Figge tree that *Zaccheus* climbed, but not lyke that vnfruitefull one which our Sauour cursed: for this bare most pretious fruite, euen such as Christ himselfe vouchsafed to pluck. A happy tree that bare such pretious fruite as *Zaccheus* was, but thrice happy *Zaccheus*, that so happily climbed on that happy tree.

Math. 19. 20 This tree grew in the way that Christ was to passe, for else *Zaccheus* might haue climbed to no purpose: So if we desire to finde Christ, we must seeke him in the way where he hath promised to shew himselfe vnto vs, that is, in his holy Temple, where his word is duly preached, and his Sacraments reuerently administred, for where two or three are so gathered together, he hath promised to be present amongst them.

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The third circumstance.

When Christ came to the place, hee looked vp and sawe Zaccheus.

As *Zaccheus* ranne before to see Christ, so Christ followed after to see *Zaccheus*. Sathan for his part went about like a roaring Lyon, seeking to deuoure him, but Christ for his part goeth about like a good sheepeheard, minding to saue him. And although sathan a strong armed man, had taken some possession in the heart of *Zaccheus*, yet Christ a stronger then he commeth vnarmed, and taketh from him his harnesse wherein he trusted, and rescueth the spoile.

Christ comes to the place where *Zaccheus* was, because otherwise it had beene vnpossible for *Zaccheus* to come to his presence: for vnlesse the Lord vouchsafe to come vnto vs, wee cannot attaine to the presence of God. As no man might haue any accessse to King Asuerus, except he stretched out his golden Scepter: so no man may come to Christ, vnlesse he be called by the golden Scepter of his sacred word.

Christ looked vp and sawe *Zaccheus*, before *Zaccheus* could looke downe to behold him. Thus doth the Lord preuent vs with his mercy, whom he might cast off in his iustice: and if hee perceauce in vs a willing minde to come vnto him, he is content to come first vnto vs. And like that good Father, Luk, 15, to behold vs while we are yet a great way off, and to haue compassion on vs.

When Iob's three friends that came to visite him in his Iob, 2, 12. great calamity, lift vp their eyes a farre off, they knew not Iob, because he was so sore afflicted. But Christ who is the mirrour of true friendship, cannot so soone forget his friends, howsoeuer they be disguised. He knoweth his own sheepe wheresoeuer he seeth them, Ioh, 10, whether

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ther they be vnder the Figge tree as Nathaniell was, or vpon the Figge tree as *Zaccheus* was, hee hath respect vnto them. And if they haue a desire to seeke, they shal be sure to finde. Math. 7. And if they labour and are heauy laden, he will refresh them. Math. 11. Christ is now come to the place where *Zaccheus* is to be called; and as Abraham, Gene. 22. lift vp his eyes and saw in the bush a Ramme that was to be sacrificed, so Christ lifting vp his eyes, saw in the tree *Zaccheus* the sinner that was to be conuerted. And now begins the conuersion of *Zaccheus*, for now Christ begins to speake vnto him.

Zaccheus desired onely to see Christ, but now Christ calleth him by name, and offereth his owne selfe vnto him. This was more then *Zaccheus* expected, & yet no more than Christ vouchsafeth, namely, to giue more than is desired. The sick of the palsie that asked health, obtained also forgiuenes of sinnes. Salomon desired wisdom, and the Lord gaue him wisdom and abundance of wealth beside. Iacob asked but meate & cloathing, and God made him a great rich man. And *Zaccheus* desired onely to haue a sight of Christ, and was so happy as to entertaine him into his house.

John. 1.
Luke, 5.
1. King. 3.
12, 13.
Gen. 28, 20.

Rom. 10. 12
Eph. 2, 4.
Ierem. 29.

Rom. 10, 20
Esay, 55.

Thus the Lord that is rich in mercy to all that call vpon him, vseth oftentimes to giue more then we aske: and hee that is alwayes found of them that seeke him with their whole heart, is found also sometime of Gentiles that knewe not God. Esay, 65. 1. Let vs therefore that were sometime sinners of the Gentiles, seeke the Lord as *Zaccheus* did, while he may be found, and call vpon him while he is nigh. He will be found of them that seeke him hartily, & is nigh to all them that call vpon him faithfully. Psal. 145. 18.

Zaccheus come downe at once. Nowe Christ begins to call *Zaccheus* from the tree to be conuerted, as God called Adam frō among the trees of the garden to be cursed. Gen. 3. Before, *Zaccheus* was too low, and therefore

was

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was faine to climbe, but now hee is too high, and therefore he must come downe. And we (for the most part) are eyther too high, or too low, too hote, or too colde, too quick, or too slothfull in the Lords busines. Sometime we flock together to heare a Sermon, like the people, Lukē 5. that pressed vpō Christ to heare the word, and anon we run to see some pleasant pastime, like the Athenians, whose cares alwayes itched to heare some newes. Acts, 17.

Who make more shewe of conscience and religion, then they that shewe themselues most irreligious & vnconscionable? Who seemed more confident and vertuous in Christ his cause then Peter? and not long after, who more traitorous and faint-hearted. Math, 16,

Many can say with *Peter*, that they will not sticke to die before they wil deny Christ, but when it comes to the triall, they are ready to abiure christ and his religion, before they will hazard either life or liuing.

He that will come to christ, must come at once, without delay, for delayes (specially in the matter of our saluation) are most dangerous, & repentance may not be deferred. *Wee must make no tarrying to turne vnto the Lord, nor put off fro day to day, least the wrath of the Lorde breake forth suddenly, and we be destroyed in our securitie, and perriish in the time of vengeance.* Ecclē. 5. 7. When the Lorde is minded to doe vs good, hee will haue vs come quicklie, like Ioseph, Genesis 45. 9. that in the time of famine, would haue his Father Iacob to come downe quicklie vnto him, to sojourne in Egypt, where there was some plentie of foode.

As the children of this world are very nimble to work wickednes, so the children of light should be as nimble to followe goodnes. Iudas was nimble to betray christ, Iohn 13. 27. and the bad debtors, Luke 16. could sitte downe quickly to misfreckon theyr creditor: so let vs com quickly to hear of christ, that christ may accept of

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Who make more shewe of conscience and religion, then they that shewe themselues most irreligious & vnconscionable? Who seemed more confident and vertuous in Christ his cause then Peter? and not long after, who more traiterous and faint-harted. Math, 16.

Many can say with *Peter*, that they will not sticke to die before they wil deny Christ, but when it comes to the triall, they are ready to abiure christ and his religion, before they will hazard either life or liuing.

He that will come to christ, must come at once, without delay, for delayes (specially in the matter of our saluation) are most dangerous, & repentance may not be deferred. *Wee must make no tarrying to turne vnto the Lord, nor put off fro day to day, least the wrath of the Lorde breake forth suddenly, and we be destroyed in our securitie, and perriish in the time of vengeance.* Eccle. 5. 7. When the Lorde is minded to doe vs good, hee will haue vs come quicklie, like Ioseph, Genesis 45. 9. that in the time of famine, would haue his Father Iacob to come downe quicklie vnto him, to sojourne in Egypt, where there was some plentie of foode.

As the children of this world are very nimble to work wickednes, so the children of light should be as nimble to followe goodnes. Iudas was nimble to betray christ, Iohn 13. 27. and the bad debtors, Luke 16. could sitte downe quickly to misreckon theyr creditor: so let vs com quickly to hear of christ, that christ may accept of

B.

vs

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Luke. 14. 28 vs quicklie; let vs be nimble to make our account before, that we do not (like the foolish builder) come short of our reckoning.

But why must Zaccheus come downe so hastily? euen to entertaine christ into his house. *For 10 day,* (saith christ) *I must abide with thee.* This was ioyfull newes to little Zaccheus. Not long before, he wanted meanes to see christ, but now hee hath opportunitie to entertaine him into his house.

There was more humanitie in christ then in Zaccheus: for if christ had not bidden himselfe to dinner, hee had not bene bidden for Zaccheus: So if christ do not offer himselfe vnto vs in his afflicted members, hee may goe long enough before wee will offer him any entertainment. As often as the poore craueth any releefe at our handes, let vs imagine that christ asketh something of vs: but as Zaccheus must entertaine him presentlie without delay, so let vs be readie to helpe them presentlie, because they stand in need of present helpe. And as he must receiue christ into his house, so we must make account to receiue his needy members into our houses.

Luke, 16, And as the vniust steward procureth himselfe friends with his maisters goods, so let vs make the poore to bee our friends, by our beneficence and bountie towards them, that so receiuing them (when they haue neede) into our earthly houses, they may receiue vs when wee stand in greatest neede, into euermlasting habitations.

They that were inuited to the marriage, Math, 22. refused to come; but christ is content to come to Zaccheus house before hee was inuited. Wherein also hee sheweth his great humilitie, in conning before he was requested, as they bewrayed their great arrogancie, in refusing to come being solemnely bidden. It was a part of great humilitie, that hee that was most free from sin, would vouchsafe to come into a sinners house: but it was a signe of great humilitie, that he would bewray his great

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great necessitie, and seeke for succour at a sinners hand.

Alas poore humble Sauour, who though thou bee Lord of heauen and earth, as thou art the sonne of God, yet as thou art the sonne of man, halt not wheron to lay thy head, Math. 8.

How iustly did thy prophet Ieremie wonder at thy humble pouertie, saying; *O thou hope of Israel, the Sa- Iere, 14,
uiour thereof in the time of trouble, why art thou as a stran-
ger in the Lande, or as one that passeith by to tarry for a
night?* The sonne of God vouchsafeth to come, & that vnrequested, to a sinful mans house; a speciall fauour: but he disdaineth not to make his necessitie known vnto him; O strange humilitie! Heere therefore appeareth the singular humanitie and great humility of christ to sinfull men; hee offereth himselfe to be theyr guest, if he find the willing to entertaine him for theyr guest. And Zaccheus no doubt was willing to entertaine him: for although christ heard not the voyce, yet hee heard the affection of Zaccheus inuiting him to dinner.

As therefore Zaccheus was willing to receiue christ into his house, so let vs be ready to receiue him into our hearts. For as christ said to Zaccheus, *This day I must abide at thy house*, so he saith to euery one of vs: *This day I must abide in your harts*. Wherefore, as the prophet Dauid saith, *Open your gates that the King of glory may come in*, so I say vnto you, *Open your harts, that the worde of God may enter in*. This day the word of God may abide in your harts, for this day the worde is preached vnto you; and who knoweth whether hee shall liue to heare it the next Sabbath: *To day therefore if you will heare his voyce, harden not your harts*, as did the Israelites, least if you harden your harts, his voyce bee heard no more amongst you. Psalm, 24.
Psalm, 95.

This day you may gather this heavenly Manna, as the Israelites might gather their Manna fixe daies together, Exod, 16,
but to morrow (perhaps) and six daies after, you may

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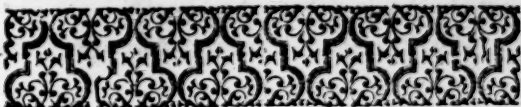
not gather it, as on the seauenth day Manna might not be found.

1, Reg, 19,

The Lord graunt that you may gather sufficient food for the sustenation of your soules, that as Elias the prophet iournied in the strength of the meate that the Angell brought him, euen vnto Horeb the mount of God, so you in the strength of this spirituall meat which here I bring you, may be able to passe through the dangerous wayes of this troublesome world, vnto Gods holie Mountaine, the haue of all happines, whether he bring vs that hath deere bought vs with his precious blood, euen Christ Iesus the righteous: to whom with the Father and the holy Ghost, three persons and one God, be giuen all glory and maiestie,
world without end,
Amen.

FINIS.

THE



THE SINNERS Confession.

Pro. 28. verse 13.

*Hee that hideth his sinnes, shall not prosper: but hee that
confesseth, and forsaketh them, shall haue mercy.*

The Text.

— Luke 19. verses 6. 7. 8. 9.

- 6 *Then he came downe hastily, and receaued him ioyfully.*
- 7 *And when all they saw it, they murmured, saying, that he
was gone in to lodge with a sinfull man.*
- 8 *And Zaccheus stood forth, and said vnto the Lord, Be-
hold, Lord, the halfe of my goods I giue to the poore: and
if I haue taken from any man by forged canillation, I re-
store him foure fold.*
- 9 *Then Iesus sayd vnto him, This day is saluation come vn-
to this house, forasmuch as hee is also become the sonne of
Abraham.*



OV heard the last Sabaoth, how Zac-
cheus the Publican was called to be a
Christian: nowe you shall heare the
fruit of his conuersion. No sooner had
Christ called him from the tree, but
that he came downe hastily, and recea-
ued him ioyfully.

This was the fruite which it had in the heart of Zac-
cheus, namely, obedience to the voyce of Christ: a fruit

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more precious and acceptable vnto God, than the most pleasant fruits which Eden yeelded, and a sacrifice more sweete and acceptable vnto him, than all the sacrifices which the Law required. This is the sacrifice wherewith the Lord is pleased, euen when his voyce is obeyed. 1. Sam. 15. 22. The voyce of the Lord is a glorious voyce, and mighty in operation, deuiding the flames of fire, & shaking the Cedar trees. So the voyce of Christ is a glorious voyce, his voyce is mighty in operation, deuiding the soule and the spirit, and shaking *Zaccheus* from the wild Figge tree, whereinto he had climed.

Psal. 29.

Heb. 4. 12.

Math. 8.

Iohn. 6. 44.

The same God, to whose commaund, the winds, the sea, the deuils, and death it selfe obey, heere commaundeth *Zaccheus* to come down at once, and he commeth downe hastily to receaue him into his house, and he receaueth him ioyfully. As *Zaccheus* could not come at Christ till he was called, so no man can com to Christ except the Father drawe him: and as *Zaccheus* could not choose but come, when he was called by the voyce of Christ: so when any man is called effectually by the preaching of the Gospell, hee cannot choose but come to Christ: for where there is an effectuall calling, there is grace giuen also to obey the same. Rom. 8. 30. The Lord is faine sometime to call vs often, because we know not the voyce of him that calleth vs, as he called Samuel three times, before hee answered: because at that time Samuel knew not the Lord, 1. Sam. 3. 7. But as soone as he vnderstoode that it was the Lord that spake vnto him, he replied presently, *Speake on Lord, for thy seruant heareth.* So when the Lord calleth any man effectually by the preaching of his word. all the parts and powers of his body doe yeeld theyr obedience, the eare listneth, the tongue confesseth, the heart beleueth, the head deuifeth, the hand performeth, the foote runneth, the eye directeth, and all concurre to doe thy will, o God, Psal. 40. 7.

Such

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Such and so effectually is the voyce of Christ in the hearts of his chosen, that it maketh Saul of a bloody persecutor to become Paul a painefull Preacher: it causeth ^{Acts. 9.} Peter of a silly Fisher man, to become a catcher of men: ^{Math. 4.} and *Zaccheus* heere of a vile Publican, to become a zealous Christian. And such also is the nature of the word preached, wherefoever it pleaseth the Lord to giue successe & encrease thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, (and in a word) to saue, such as are ordained to eternall life, ^{1. Cor. 3. 7.} Acts, 13. This is the power of the word of God, euen to cause a consenting to the truth therof: and this is the property of the children of God, to yeeld all obedience ^{Rom. 1.} to the word of God. As soone as Christ calleth *Zaccheus*, hee comes downe presently, like the light in the creation, that was made as soone as God said, *Let there be light*. Heare therefore of *Zaccheus* that obeyed the voyce of Christ, let vs learne obedience to the voyce of Christ: for as Christ biddeth *Zaccheus* to come downe, because he was too high: so he saith to every one of vs, *come downe*, because we are too high minded. But with vs the voyce of Christ is not so effectually, as it was with *Zaccheus*: for he was content to come downe at the first bidding: but wee must be often bidden to beware of pride and ambition, and yet wee will still be climbing. There are fewe so high that are content with their calling, but as *Haman* was alwayes aspiring till he came to the gallows; so many amongst vs are alwayes climbing, ^{Heb. 7.} till they catch a fall.

Again, as Christ said to *Zaccheus*, *To day I must abide at thy house*: so Christ saith to vs, *To day my poore afflicted members should receave some succour at your hands*. But as the Priest and the Levite, Luke 10. passed by the wounded man leauing him halfe dead: so we (for the most part) passe by our needy brethren, leauing them vnreleued. Thus are we every way disobedient to the

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voyce of Christ. Hee teacheth vs to be humble as he himselfe is, Math. 11. 29, and we waxe proud and insolent as sathan is. Hee willerth vs to be mercifull, as our heauenly Father is, Luke 6, 36, and wee are cruell and vnmercifull, as the rich glutton was. Luke. 16. This is the cause why the earth deceaueth and rendreth not her fruite. Esay, 24. 5. This is the cause why the sword deuoureth abroad, and the pestilence destroyeth at home, Deut. 28. 15. Leuit. 26. 24. 25. and in a word, this is the cause of all the mischiefes and calamities that are threatened, euen because we are obstinate & rebellious against the Lord, we are vndurifull and disobedient to the voyce of Christ, that calleth vs so louingly to come vnto him, Math. 11. 28.

Zaccheus was called but once, & he commeth quicklie: but we are called oftentimes, and almost euery day, and that by the voyce of Christ himselfe, For, *hee that heareth you* (saith Christ) Luke 10. 16. *heareth me*: and yet wee cannot finde the way to Christ. The word of God, which is the Lanterne vnto our feete, and the light vnto our pathes, Psal. 119. hath beene plainly and plentifully preached amongst vs these many yeeres, and yet many amongst vs haue not yet learned to com to christ. *Zaccheus* comes quickly when Christ calleth him, let vs therefore learne of *Zaccheus* to come quicklie when Christ calleth vs. We must be quicke in the Lords businesse. for God cannot abide loyterers standing all the day idle, Math. 20. and as he loueth a cheerefull giuer, 2. Cor. 9. 7. so he liketh a cheerefull follower.

It followeth therefore that *Zaccheus* receaued him cheerefully. Still *Zaccheus* is a receauer: before he was receauer of custome, nowe hee is a receauer of Christ. *Zaccheus* receaued Christ two wayes: first, into his hart when hee desired to see him: and then into his house when he gaue him hospitality. Many receaued Christ to house, but not into their hearts, and therefore receaued him

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him grudgingly : but *Zaccheus* receaued Christ first into his heart, and then into his house, and therefore receaued him ioyfully. Of *Zaccheus* his ioyfulness, wee must learne to be ioyfull when we doe any thing for the cause of Christ : we must be glad to harbour Christ in his members, as *Zaccheus* was ioyfull to harbour Christ himselfe. As before in coming downe from the tree, *Zaccheus* shewed his obedience : so heere in receauing Christ into his house, he sheweth the loue that he bare vnto him. If *Zaccheus* had not loued Christ, he might haue sent him to some common Inne : But *Zaccheus* is content to receaue Christ into his owne house, yea, hee reioyeth to haue gotten so good a guest, like Abraham Gen. 18. that vsed to sit at the doore of his tent, and reioyced to entertaine strangers that went by the way : and therefore though *Zaccheus* were a Gentile borne, yet heerein hee sheweth himselfe the child of Abraham, because he doth the works of Abraham, Ioh 8, ver. 39. So did Abraham, and so must we doe, if we will shew our selues to be the children of Abraham.

When Abraham thought onely to haue entertained Abraham. men, he receaued the Angels in the shape and likenes Gen 18, 3. of men : and when *Zaccheus* thought to entertaine the sonne of man, he receaueth the sonne of God himselfe. Let vs therefore (as the Apostle willeth vs) Heb. 13. 2, be mindfull to entertaine strangers, for as much as thereby some haue receaued Angels into their houses vnawares : and why should not wee hope to entertaine the like or better guests, if wee be giuen to hospitality, as those godly Fathers were ? For as the Angels came to them in the likenes of men : so Christ himselfe comes to vs in the likenes of a poore man, of a lame man, and of a blind man : and when he commeth, he commeth hungry, or thirsty, or naked, or harbourlesse, or sicke, or imprisoned, and happy are they that feede, or cloath, or harbour, or visite him, when he commeth thus afflicted.

When

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When Abraham entertayned the Angels, hee was not only busie himselfe, but his wife & all his household were carefull to make prouision for them, so when *Zaccheus* receaued Christ into his house, his whole family (no doubt) were no lesse willing and carefull to entertaine. Christ, then their Maister was: and therefore not onely to *Zaccheus*, but euen to his whole house saluation is promised, because the whole family reioyced at Christ his comming. Let rich men learne of *Zaccheus*, to entertaine Christ in his needy members, and let rich mens seruants learne of *Zaccheus* family, to shew themselves mercifull like their mercifull Maisters, that they may receaue the reward of mercy & hospitality at the last day, *Come ye blessed, for I was harbourlesse, and ye tooke me in.* Generally, as *Zaccheus* gladly receaued Christ: so let euery one that is able, be glad to distribute to the necessitie of the poore Saints: if we haue much, let vs giue plentifully: if we haue little, let vs giue gladly of that little: if wee be not able to giue a peny, yet happily wee may afford a morsell of bread: but if not that, yet there is none so needv. that cannot giue a cup of cold water, and euen so small a gift shall not lose his iust reward. Math. 10. 41. *Zaccheus* receaued Christ into his heart, but many amongst vs are ready to driue Christ out, and to receaue sathan in stead of him: *Zaccheus* receaued Christ into his house, but there are many rich men amongst vs, that like Diues, Luk 16, wil not afford poore Lazarus the crummes that fall from theyr table: but as the damosell, Actes, 12, opened not the doore for ioy when she heard Peters voyce; so by contrary, these men for very griefe shut their gates, when they perceaued a begger there. Finally, *Zaccheus* was ioyfull when hee entertayned Christ, but many amongst vs are sorrowfull when they should relecue the poore: like churlish Nabal, 1. Sam. 25, that reuiled Dauid, when he should haue releued him.

So

Math. 25.

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So long as Iob prospered, he kept a woorthy and a worshipfull house, he suffered not the stranger to lye in the streetes, but opened his doore to the Trauailer that went by the way, Iob, 31. 32, but now many Gentlemen of the Countrey are content to suffer the stranger, the fatherlesse and the widdow, not only to lie, but euen to starue and die in the streetes with hunger and cold, and neuer receaue them to house or harbour, nor afford them any reliefe or succour. But as the voyce of Abels blood did cry from the earth to GOD for vengeance against his brothers cruelty: so the voyce of the poore and their pittious cries, shal enter into the eares of the Lord, & their guiltlesse blood (which is poured forth in euery place without all compassion) shall pull downe hasty and suddaine vengeance from heauen vpon the heads of these vnmercifull cormorants, vnlesse while this time of mercy lasteth, they shew mercy to their distressed neighbours. Gen. 4, 10.

Thus you haue heard how *Zaccheus* behaued himself in entertaining of Christ: now you shall see the behaviour of the Pharisees in disdaining at Christ. *When all they sawe it, they murmured, saying, that hee was gone in to lodge with a sinfull man.* Before, they hated *Zaccheus* for his vices, because he was couetous: now they enuie him for his vertues, because hee was giuen to hospitality. For the wicked will alwayes haue something to find fault with in the children of God, like the sonnes of Iacob, Gen. 37, that hated their brother Ioseph, because of his dreames: and like Saul that vnhappy King, that enuied Dauid for his happy victories, 1. Sam. 18, 29. Thus the wicked when they cannot charge the godly with any greuous crime, they beginne to grudge at theyr vvell dooing: and therefore not onely *Zaccheus* is hated for receauing of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him for companying vvith sinners: for they

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they must still be accusing some or other, for one thing or other, like their Father the deuill, that both by name, Reuel. 12. 10, and by nature, Iob 16. 7, is a continuall accuser of the brethren. It had beene the duty of the Pharisies to haue receaued Christ, and made much of him as *Zaccheus* did: but they are so farre off from entertaining him themselues, that it greeueth them to see *Zaccheus* giue him entertainment. And surely, such is the peruerse nature of the wicked, that they will neither receaue the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Iewes, Acts, 13, 50, that would neither beleue the doctrine which Paul preached, nor could abide that the Gentiles should be brought to the faith of Christ? The high Priests thought themselues too high, to haue poore humble Christ amongst them: the Scribes and the Pharisies in their owne conceite were too good, too wise, and too holy to receaue him into their companie: and not content to sequester and estrange themselues from Christ, they disdained also that he should be conuersant with Publicans and sinners, as though he were not worthy to be conuersant amongst men.

Math. 9. 13. If it were the office of Christ to conuert sinners, why should the Pharisies be offended at him, if he were sometimes conuersant with sinners to work their conversion?

Math. 9. 13. If Christ were a Physitian to cure the sicknesse of the soule, that is, to saue the people from their sinnes, why should the Pharisies murmur at him for keeping of company with *Zaccheus*, that was sicke in soule? for as it is expedient for the Physitian to visite his patients for their better recovery, so it was conuenient Christ should visite sinners for their speedier conversion. But as the Physitian that resorteth to sick persons, is not straightway infected: so the soules Physitian that conuerseth with sinners, is not thereby polluted. And therefore, as Christ performed his office though the Pharisies murmured,

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mured, so let the ministers of God learne by his example, to performe their duties, though the wicked be offended. It was the office of christ to call sinners to repentance, yea he came to call Pharise sinners, as well as publican sinners, if the Pharisees would haue confessed themselves to be sinners, as the publicans did, but because they stood so much vpon their owne righteousness, and despised others, therefore Christ denounceth so many woes against them, & preferreth the penitent publican that trusted in the Lordes mercy, before the proude pharisee that trusted in his owne meritts.

Though Paule was a pharisee, & the sonne of a pharisee, yet he shameth not to confesse himselfe one of the chiefe sinners which christ came to saue. So if the pharisees that murmured at Zaccheus would haue been saued, they should haue confessed themselves chiefe sinners as Paule did. They should not haue accused christ for keeping cōpany with sinners, but they should haue accused themselves for not keeping company with christ. The iust man (saith Salomon, Pro. 18.) is the first accuser of himself: but the pharisees are so far frō accusing of themselves, that they begin to accuse Zaccheus & christ together. Thus the pharisees of our time, that make religion a cloake to couer their corrupt dealing, haue this propertie, to think other men to be hainous sinners, and themselves only to be righteous: in so much as they will not stick to speak like that proud people that was wont to say, *Depart from me, for I am holier then thou*, and like that presumptuous pharisee, Luke 18. *I thanke God I am not as others are, extortioners, vsurers, adulterers, drunkards, or such like. I sanctifie the Sabbath*, which other men prophane: I frequent sermons, which they neglect: I reuerence the name of GOD, which they blaspheme: I pay tith, which others with-holde: & fast oftentimes, which they do sildom, or neuer. These were the speeches of the pharisees, that liued in the time of christ, whō he so often

Luke, 18,

Math, 23,

Acts, 23, 6,

1. Tim, 1, 15

Math, 23, 7,

Luke, 11, 4,

cal-

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calleth hypocrits: & these are the speeches of the hypocrites of our age, that seeme to liue after the straightest sect of our religion, Acts. 26. They wash the outside of the cup, & of the platter: that is, they iustifie themselves, & seeme meruailous holy in the sight of men, which can discerne by the outward appearance onely: but vnto God that seeth and searcheth the secrets of the harts and reines, they appeare like painted tombes full of deade mens bones, and all filthines: that is, they haue their inward parts full of rauening, and all kind of wickednes. Wherefore, as Christ saide to his Disciples, *Except your righteousness exceed the righteousness of the Scribes & Pharisees, you cannot enter into the kingdome of heauen:* So I say vnto you, that except your righteousness exceed the righteousness of these pharisaicall hypocrites, yee cannot be saued.

Math. 5, 20.

These holy pharisees did vse to call the publicans, not vsurers, nor extortioners, as they themselves were: but by the generall name of sinners, as though they themselves were free from sin. Thus the papists at this day, doe vse to call the most sincere professors of the Gospel, not *Lutherans*, *Caluinists*, *Zwinglians*, or protestants, as they were wont to call them: but nowve they terme vs hereticks, a name more odious then any other, whereas in the meane season, they themselves are of all others the greatest heretickes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs of vsurie, or briberie, or extortion, or drunkenesse, or any such notorious sin, they call them hypocrites, which is the summe of all: when as in verie truth, they themselves doe best deserue that name: but it makes no matter what they call vs, neither are wee to be moued at theyr despightfull speeches: for as the bitter taunts of these murmuring pharisees, could not hinder Zaccheus in his conuersion, so the slaunders of these godlesse men, must not discourage the seruants of

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of God from their good profession. The pharisees did Zaccheus great wrong for calling him sinner, vvhhen he had repented of his sinne: and the Atheists at this day doe greatly wrong the true professors, in calling them hypocrites, which haue truly repented of theyr former sinnes, and endeouour by all good meanes to lead a godlie life. Therefore, as Zaccheus preferred his soules health before all their murmuring: so it behoueth vs to looke to our soules saluation, notwithstanding all the reproches and slaunders that are deuised against vs. And as the pharisees might call Zaccheus sinner, but coule not hinder his conuersion: so the malicious worldlings may take away our goods, our good names, yea & our liues also, but cannot depriue vs of our saluation.

Wherefore, as our Sauour said to his Apostles, *Feare not them that can kill the body, and then can doe no more:* so *Math, 10,*
I say vnto you. Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauour of the worlde, for the whole worlde is not able to saue a soule, but feare to offende him that is able to destroy both body and soule in hell, and seeke to please him that is able to saue them both in heauen for euer.

Nowe followeth another fruite of Zaccheus conuersion: namely, his good confession: for, as he beleeued with his hart vnto righteousness, so hee confessed with the mouth vnto saluation. When Zaccheus was mocked of the pharisees, it seemeth that hee should stoope downe for shame: but when he was thus reprovved and reuiled by them, the Scripture saith that hee stooode vp in signe of gladnes. As the Apostles went away reioycing that they were counted woorthy to suffer rebuke for the name of Christ: so Zaccheus the publican went forth reioycing, that hee was reproched for the cause of Christ. Before Zaccheus was a publican, and therefore stooode in sinne very dangerously, like the house that is builded

Rom, 10, 10

Acts. 5.

The sinners confession.

Luke, 6, 45 builded vpon the sand, readie to be ouer-turned with euerie tempest: but nowe Zaccheus is become a true christian, and therefore stands in righteousness very safely, like the house that is built vpon a rocke, free from any danger of falling.

— *Behold Lord, the halfe of my goods, &c.* There are two parts of this confession. The first is his gift to the poore: the second is, the restitution of his vniust gotten goods. Before, Zaccheus was an oppressor of the poore, nowe he is a great benefactor to the poore: before, he was an encrocher vpon other mens goods, now hee is a distributor of his owne goods: before, he was a receiuer and a taker, now he is a restorer and a giuer: neither dooth hee giue sparingly, but hee giueth liberallie, laying vp a good foundation against the time to come.

1. Tim, 6,
Math. 13. Now hath Zaccheus found that pretious pearle, and for ioy thereof, he is content, not to sell, but to giue all that he hath to enioy the same. When the rich Ruler (in the former chapter) was willed to sell all that he had, & to giue it to the poore, he went away very sorrowful, for he was very rich: but Zaccheus, perhaps as rich as he, is content of his owne accord and vnbidden, to bestowe halfe his goods vpon the poore, and that with a cheerefull mind. If Zaccheus had giuen onely the third part of his goods, no doubt but christ would haue accepted it, for hee accepteth the widdowes farthing, because it was giuen with a willing minde: but if he had giuen all his goods to feede the poore, as the pharisees gaue theyr almes to be seene of men, yea, or his bodie to be burned, as some Romans haue doone to get renowne, it should haue bene to no purpose, because it was doone to a wrong end.

Luke, 21,
1. Cor, 13. Nowe, as Zaccheus was rich in the goods of this life, so was he rich in faith also, neither was it an idle or dead faith that Zaccheus had, but it was a fruitfull and liuelie faith, a faith that worketh and laboureth by loue, such

Gala, 5, 6,

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as is required at the hands of Christians. Saint James saith, *Shew me thy faith by thy works*: and heere *Zaccheus* doth shew his faith by his works. Before, he was exercised in vngodly works, which are the fruites of infidelity: but now he is exercised in the workes of mercy, which are the fruites of a liuely faith. *Zaccheus* is very liberall in releeuing the poore, but he is liberall of that which is his owne: so there are many now a dayes that are very liberall, but it is of that which is none of theirs; for as *Nahab* and *Abihu* offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord. Leuit. 10. There are some amongst vs, that think to make amends for their vniust dealing, by giuing part of that to some good vses, which they haue gotten by bad meanes; if they haue gotten a pound by vsury and oppression, they are content, perhaps to giue a peny to releue the poore. But, as it was not lawfull for the Israelites to bring the price or the hire of a harlot into the house of the Lord: Deut 23. so it is not lawfull for vs to apply the gaine of our ill gotten goods to the seruice of God.

The halfe of my goods I giue. &c.

Zaccheus saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when he can keepe them no longer: but he saith, *I giue*, to signifie that his will is his deede. and that he meaneth not to take any dayes of payment for the matter. For as before he ranne a pace to see Christ, & came downe hastily to entertaine Christ in his owne person: so doth hee heere giue quickly to releue Christ in his needy members. This is *Zaccheus* last will and testament, that he maketh before his death, and seeth the same proued & performed before his eies. If therefore wee desire to doe any good to any of our poore brethren, let vs learne of *Zaccheus* to doe it quickly, while we are aliue, for time will preuent vs, and death wil preuent vs. I know there would be many that would

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be willing to giue some part of their goods to the poore before their death, as *Zaccheus* did: but that they know not vvhhat neede themselues may haue thereof before they die, and therefore for the most part they will hardlie forsake or leaue their goods, till their goods forsake and leaue them. But heerein they shew themselues to doubt of Gods prouidence, and as it were to distrust of his payment, who hath promised to repay whatsoeuer is giuen vnto the poore, as it were lent vnto himselve, and that not secretly, though they did their almes neuer so secretly: but the Lord will reward them openlie, as our Sauour speaketh. Math. 6. The wise Preacher, Eccle. 11, willetli vs to cast our bread vpon the waters, that is, to be liberall to the poore, whose watry eyes bewray their great necessity: or, as (others expound it) to hazard and aduenture som of our goods vpon our needy brethren, as Merchants doe aduenture their goods vpon the seas: for although they may seeme to be in great perrill and danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profit. So albeit the releefe that is bestowed vpon our distressed neighbours may seeme to be lost, yet as the wise man saith, after a time we shall find it againe: and as the precious oyle descended from Aarons beard to the skirts of his cloathing, so certainly the oyle of mercy and charity which we poure into the wounds of our distressed brethren, shall descend into our owne soules, and as the widdowes oyle was encreased in the cruse, because shee releued the Lordes Prophet, so shall this precious oyle bestowed vpon the poore, be returned vpon our heads in great measure. Thus is *Zaccheus* liberall, as you see: for hee giueth away halfe his goods, but hee giues it not to the rich, that might giue to him againe, but hee giues it to the poore that cannot requite him: to teach vs vpon whom we should bestow our almes. As God that is rich in mercy, giueth all things
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Pro. 19, 17.

Psalm, 133.

Luke. 10.
1, King, 17.

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vnto vs that cannot requite him : so the rich men of this world (if they haue any sparke of mercy in them) should giue vnto the poore that cannot requite them. But amongst vs in euery place almost, it is farre otherwise : for if any thing be to be giuen, not they that are poorest and stand in greatest neede, but they that can make best friends are best preferred. Thus Diues is still enriched, and Lazarus is still reiected. If we send to a great man, we send an Oxe for a present : but if we send to a poore man, we send a crust for an almes. Therefore as Christ said to the Iewes, that the Niniuites should rise in iudgement against them, because they repented at Ionas preaching : so it may be said vnto vs, that *Zaccheus* shall rise in iudgement against vs, and condemne vs; for he shewed great mercy vpon the poore, but we are void of all compassion.

Luke, 16,

Math. 12.

Thus you haue heard the first part of *Zaccheus* confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein he promiseth restitution of his vniust gotten goods. Before, *Zaccheus* gaue to the poore the halfe of that which was his owne : now he restoreth that which is none of his, to the right owners. And because he had detained their goods so long, to their great losse & hinderance, therefore he doth not onely restore the principall, which he had taken from them, but hee alloweth them theiyr costes and dammages they had sustayned. As Ioram King of Israell caused to be restored to the Shunamite her house and land, and all the fruites and profits of the same, which were wrongfully kept from her seauen yeeres together : so *Zaccheus* the customer restoreth to those that hee had oppressed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come thereof : during the time of his vniust profession. So liberall was *Zaccheus* to the poore, that hee gaue them halfe his

1, King, 8.

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goods: and so little got *Zaccheus* by his vsury and oppression, that for euery peny he restored foure. If the vsurers & extortioners of our time would restore fourefold for that they haue wrongfully gotten, I feare me they would haue but a small halfe to giue to the poore, and but a little left to helpe themselues. There was no law to compell *Zaccheus* to make such restitution, except he will confesse himselfe to be a theefe, because he was an vsurer, and then the law of God requireth such restitution. And surely *Zaccheus* seemeth after a sort to confesse his theft, because he promisseth foure-fold restitution. If a man had stolne a sheepe, the law of God requireth that hee should restore foure sheepe for one: and the auncient Romaines had this law, that vsurers should forfeit foure times so much as they took for vsurie. If the same law were now to vse against our theeuish vsurers, as it was sometime among them, we should not haue such complayning of the poore both in prisons and streetes. But if these great theeues (I meane our biting vsurers) that rob and spoile without ceasing when they haue no neede, might finde no more fauour, than those petty theeues which rob and steale somtime, when they are driuen thereto by extreame necessity, then surely the Common-wealth would soone be disburdened of that pestilent broode of Caterpillers where-with it is pestered. I wish them betimes to looke to their owne estate, & with *Zaccheus* to forsake their damnable trade. If they haue liued hetherto by the gaine of vsury, let them now lament their sinne, and call to God for mercy and forgiuenes, let them make restitution of that they haue wrongfully taken, & greeue that they haue so long detayned that which is none of theirs. For as no sinne is pardoned without repentance to God, so vsury is not pardoned without repentance to God: and as the sinne of theft is not remoued, before restitution be made to men (if the party be able,) so the sinne of vsury (which

Erod. 22, 1.
2, Sam. 12,

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is a secret theft) is not remitted, before restitution be made to those that are oppressed and spoiled by this secret theft. Thus you haue seene how *Zaccheus* that was once a hoorder of his goods, as our rich men are, is now a liberall disposer of his goods, as I wish they were. Hee that lately was a Camell laden with riches, and therefore vnapt to goe thorowe a needles eye, hath now like the Camell cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather haue lost their liues, than forgone their goods, and for halfe that losse would haue prooued very peniue: but this was the ioyfullest newes that euer came to *Zaccheus* house, sweeter to him than all his gold and siluer: that where as before, he was in the state of damnation, now saluation is promised to him and his house: and whereas before, he was the seruant of sathan, now he is become the child of Abraham: Now *Zaccheus* house is become Gods house, & *Zaccheus* himselfe is the sonne of Abraham, and therefore no cause why Christ should not resort to *Zaccheus* house. As Christ said to the penitent theefe, *This day shalt thou be with me in Paradise*: so hee saith heere to the penitent Publican, *This day saluation is come vnto thy house, and this day thou art become the child of Abraham*. Christ loueth not to be long in any mans debt: for as he saith to *Zaccheus*, *To day I must abide at thy house*: so he saith to the same *Zaccheus*. To day, and hence-forth for euer, thou & thy house must abide with me in heauen. Heere is a happy change: in stead of a little worldly treasure, subiect to losse by theeves, and to spoile by rust and moaths, to haue all store of heauenly treasure, which neither theeves can steale, nor canker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of God, not made with hands, but eternall in heauen, 2. Cor. 5. 1. Who would not rather choose with *Zaccheus* to giue halfe his goods to the poore, that he may be an heire of saluation, and

Math, 19.

Math. 7.

Luke, 13.

Math, 6.

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the sonne of Abraham to rest in his Fathers bosom, than with Diues to keep all from the poore, & to be tormented in those eternall flames? That rich glutton that denied the crums from his table, chalenged Abraham for his Father, but he was refused, because he had not the faith nor works of Abraham: but *Zaccheus*, though by nature he were not the child of Abraham, yet by grace he is become the child of Abraham, because he walked in the steps of that faithfull Father. Abraham beleueed before he was circumcised, so *Zaccheus* beleueed before he was circumcised. As Abraham left his Country and all that he had when God called him, so *Zaccheus* left his office & the most part of his riches, when he was called by the sonne of God: and as Abraham desired to see the day of Christ, and saw it and reioyced; so *Zaccheus* desired to see Christ. & he saw him and reioyced. Now is *Zaccheus* a Gentile become the child of Abraham, and not only he, but his whole house also is become the house of Abraham; for when *Zaccheus* is conuerted, his whole house is conuerted. As the Maister is, such are the seruants, if he be godly & religious, they proue godly and religious, if he be an Athiest, they prooue Athiests likewise. Therefore keepe no company with the wicked, for it is most pernicious: but associate thy selfe with those that feare the Lord, that thou also mayest learne to feare the Lord: who for his mercy graunt that we may with *Zaccheus* be desirous to see Christ, ioyfull to receaue Christ, liberall to releue the members of Christ, & readie to make amends when we haue wronged any of our brethren, that so with *Zaccheus* we may be heires of salvation, and the true sonnes of Abraham, to raigne with Christ in heauen for euer, by the meanes and merrits of him, that died & rose againe for vs. To whom with the Father and the holy Ghost be all glory. Amen.

Luke, 16.

Iohn, 8, 39.

Rom. 4, 12.

Gen. 32, 1.

Acts, 7, 3.

Iohn. 8, 56.

Psalm, 18.

FINIS.

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A Prayer for the morning.

O Lord prepare our hearts to pray.

O Lord God our heauenly Father, wee thy poore and wretched creatures, giue thee most humble and hearty thanks for our quiet and safe sleepe, and for rayling vs vp from the same. Wee beseech thee for Iesus Christes sake, to prosper vs this day in our labour and trauell, that it may be to the discharging of our duety in our vocations, principally to thy glory, next to the profit of this Church and Commonweale, and last of all to the benefite and content of our Maisters. Graunt deere Father, that we may cheerefullie and conscionably doe our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to be the chiefe Maister of vs, and that thou seeest and beholdest vs with thy fatherly eyes, who hast promised reward to them that faithfully and truly walke in their vocation, and threatned euerlasting death & damnation to them that deceitfully and wickedly doe their works & labours. We beseech thee ô heauenly Father, to giue vs the strength of thy spirit, that godly and gladlie we may ouercome our labours, and that the tediousnes of their irksome labour which thou for our sinnes hast poured vpon all mankind, may seeme to vs more delectable and sweet. Fulfill now ô Lord these our requests, for thy sonne our Sauours sake, in whose name we pray as he himselte hath taught vs. *Our Father.*

&c.
